

## SPECIAL FEATURES OF THIS ISSUE:

End of the Christian Dispensation is at Hand.—The Koreshan Foundation.—Coming Anatomical Transformation.—Secret of the Generation of Jesus.—Koreshan Scientific Socialism.—Editorial Topics.

# THE FLAMING SWORD

A detailed illustration of a hand holding a flaming sword. The hand is dark-skinned and wears a simple bracelet. The sword is held diagonally, with the blade pointing upwards and to the right. The blade is engulfed in bright, stylized flames that radiate outwards. The background of the entire page is a dark, textured grey with a pattern of white, flame-like or leaf-like shapes along the top and bottom edges. The title 'THE FLAMING SWORD' is written in large, bold, black letters with a white outline, positioned in the upper center of the page.

July 27, 1900.

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**In Editorial Perspective, Editorial Discus-  
sions, and Miscellany, World's  
News, etc.**

**Prof. U. G. Morrow.**

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## A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes, God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## The Christian Dispensation is Ended.

The Abomination of Desolation is upon Us ; Four Hundred Millions of Pagans May Conclude not to Maintain a Defensive Warfare ; History Sometimes Repeats Itself.

THE WORLD HAS REACHED a point of greatest interest, a point involving some practical and definite lines of thought regarding the "Eastern question." If there has been any doubt concerning the locality at which the conflict would arise between paganism and a paganized Christianity, the fact of the actual uprising in China will dispel that doubt, if not now, then before the world regains its rest from the present conflict. The people of China have been constantly regaled with the entertaining literature of the Western world, pertaining to the best method of dealing with the Chinese problem. Shall we, the arbiters of civilization, maintain this debilitated old empire in a state of quasi-integralism, for the special commercial interests of the Western world of Christian civilization? Or shall we dismember China and divide it up between the Christian powers,—as if they had but to agree among themselves, and the question is settled without further ceremony? Some of the powers favor dismemberment, while others are opposed to the disintegration of the empire, because it is maintained that the commercial interests of the world will be the better subserved by maintaining its integrity.

The world has a fight on its hands; and until the conflict is settled it will have all it can attend to, without the discussion of the dismemberment question. If it were possible for the powers to disrupt the Chinese empire, it would be the only sensible thing to do for reasons we will here adduce; Four hundred millions of

"pagans" not only bitterly opposed to Christianity and Western development, but more bitterly determined to enforce the exclusion of what the Western world calls civilization and the only true religion from their borders, constitute a serious menace to the world. The Chinese have not been asleep while the Christian powers have talked of slicing up this product of an "effete civilization." The United States, with its wonderful Administration, has decided to sustain the open door policy. Why, of course we must keep the commercial door to China wide open for all nations, for we believe in free trade for China, even if we do not believe in it for our own nation; so now, all we have to do is to say so. China has concluded to settle the question herself, inasmuch as it is such a source of trouble to the outside world; and as she does not want us to carry too much responsibility, she has concluded to close the door. Can she sustain her attitude with only four hundred millions of people?

China, with her powers of imitation; with her fanaticism which, when aroused, reaches to frenzy; with the inherent conviction that it is her religious and solemn obligation to destroy every opposition to her spiritual and material dominion, may not confine herself to the mere protection of her social integrity at home. She may become inspired with some of the elements of Western civilization, with some of the tendencies of Western commercialism, and resort to some of our Western methods. The imitative qualities are very remarkable



in the Chinese character, as every one knows; and if two or three hundred million people, as divided among themselves as the Christian world, can assume to dictate terms to four hundred million people well united, why may not these four hundred millions assume the responsibility of dictating terms to Western so called civilization?

China has discovered the fact of a great field of commercial exploitation. She has entered that field in competition with the rest of the world; it has excited her cupidity, and now she has adopted modern military tactics and methods in which she shows unmistakable indications of becoming exceedingly expert. If she is as clever in her development in the arts of warfare as she has shown herself in other fields of Western culture, she may prove a formidable power of aggression; and it may become a question, How shall we, as a civilized world, obstruct the overwhelming aggression of the

horde of barbarians which now threatens the very existence of a weakened Christianity?

The tide is turning, and we warn the world of professedly Christian people, that there is but one power in earth or in heaven able to stay the tide of pagan determination to subjugate the world. We tell you that the time of judgment is upon us, the time to judge Christianity according to its own standard of righteousness, and it will be found that modern Christianity cannot endure the test. Out of this paganized Christianity, which is about to be destroyed, there will develop the fruit of the dispensation; and one of the first products of the genuine Christian fruition will be the manifestation of the new genus or race, possessing supernatural powers. The Gods only will be capable of maintaining the equilibrium of the world. A new kingdom is rising, in which will be involved the union of church and state in a new integralism ordained of God, and the product of his own planting.

## The Man with the Plumb-Line.

THE STARTING-POINT of Koreshan Universology is the plumb-line. This distinguishes Koreshanity from the premise of all other systems. "Thus he showed me; and behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand." The wall is the shell of the physical universe, in the external physical type; and to stand upon the wall is to stand upon the earth's surface for the purpose of geometrical measurement. The plumb-line is the first element in the construction of the trigonometrical figure, which constitutes the fundamental premise of the law of organic form. It is because the plumb-line stands for the perpendicular, in structural mechanics, in geometrical measurement, and in the first element of the law of moral life, that it is said the Lord stood "with the plumb-line in his hand."

The builder of the New Jerusalem and the restorer of the temple, comes with the principles of the perpendicular as the very starting-point of that structural arrangement which is to constitute the new organic order, called the kingdom of righteousness. "For who hath despised the day of small things? for they shall rejoice, and see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." Zerubbabel signifies sown in Babylon, and refers to the Lord who was sown in the church, which in its declension has become Babylon. Zerubbabel, in contradistinction to the true Vine, is the Branch. The eyes of the Lord are the angels of the seven churches.

The Lord Jesus was not the Branch, but in his coming at the end of the dispensation, he arises as the

Branch. "Hear now, O Joshua [Savior] the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." Zech. iii: 8-9.

In the order of time, that is, the order of consecution, the "eyes" of the Lord have appeared at intervals, to correspond with the manifestation of the different Messiahs—as Enoch, Elijah, and Jesus. "The light of the body is the eye;" Christ is "the true light, which lighteth every man that cometh into the world." He must therefore be the eye. To light every man that cometh into the world, does not mean every one called a man by an ignorant world, for there are few men. Men are the sons of God. The people usually called men are mere animals, not men at all. The men enlightened by the Christ in any age of the world, and of whom the Lord is the Light, constitute the special sons of God. The angels of the seven churches to be manifest at the end of the age, are the "eyes" of the Lord; and in a broader sense, the seven churches are the seven "eyes." The beasts (animals) with eyes before and behind, constitute the new church, for eyes are the understanding; and the terms before and behind, mean spiritual and natural vision or understanding.

The Builder of this age must comprehend the laws of construction as pertaining to the alchemico-organic (physical) universe. Cosmogony must constitute the foundation of every principle of construction in all other



departments of the universe. The laws of form as they pertain to the cosmos, pertain also to the construction of the social organism; hence the importance of the

plumb-line in the hand of the Builder, both as possessing the principles of construction and as the Indicator—of divine authority.

## Coming Anatomical Transformation in Men.

The Salvation of Humanity to be Achieved Through Scientific Processes; in the Application of Law, and the Fulfilment of Prophecy.

BERTHALDINE, MATRONA.

THAT GRAND old sinner and warrior, the Psalmist David, exclaims: "I will run the way of thy commandments, when thou shalt enlarge my heart." The stony, selfish hearts of the mortal race, regulating the circulation of its life-blood in every domain of its existence, have proved themselves unequal, unaided, to the equitable distribution of the goods of life, which the law of God requires. Fortunately, there is a divine promise to the race, expressed by the prophet Ezekiel: "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them."

Evidently, a divine surgical operation is necessary to remove the stony heart and insert the heart of flesh. This change of heart is now known and declared to be a thoroughly scientific process, possible to the present generation. From the prophetic KORESH we learn that the pineal gland, or conarium of the visual brain, is the stony heart to be extirpated by a defined exaltation of the mind above the sensual tendencies of the flesh. The right exaltation once effected will cause a mental tension sufficient to produce the predicted change of heart. A scientific statement by KORESH concerning the operation, may be found in Vol. II, No. 27, of *THE FLAMING SWORD*. From this it is learned that when the change is effected, the feminine center of the brain, the glandula vitæ, becomes a self-vivifying and virginal center of universal reconstruction.

The primary debauchery of all commercial power is in the seat of sex commerce in the brain. Here the race originates and is perpetuated—earthly, sensual, devilish, and mortal. In the mortal brain is the inquisitorial torture chamber of the hells; here, through the burning lusts of the mortal flesh, the worship of graven or mortal images is set up; and here the vital forces are dissipated through the excessive wastes of animal passions. These dissipations of lust result in the proliferation of progeny in quantity, deteriorating to quality, and in the abnormal generation of nervous excitement about nothing productive of good.

Free trade, or equitable reciprocity, is a righteous principle of divine government, with the legitimate object of the equitable maintenance of all God's creation. The primary object of the reciprocity of free trade between God and man, is to effect and perpetuate the unity of God and man. This thought the Lord

clearly expressed in his prayer in the 17th chapter of John. The free trade principle is also expressed in this divine exhortation: "Freely ye have received, freely give."

God and man are absolutely interdependent. Paul says: "My God shall supply all your need;" and man is told to present his body as a living sacrifice; reasonable, because of the everywhere proclaimed interdependence of center and circumference. The Lord agonized for his cup—his life, to pass from him; and he sought in humanity a place to lay his head, that he might create from himself a grand human Temple, in which his Holy Spirit—the unity of all the spirits of the just made perfect in him—might dwell. Today, a Godless and apparently a God-forsaken world agonizes for the return of a great One and a Savior, a prophet, priest, and king, without whom all its divinely implanted and inherent possibilities must lie dormant and inorganic.

Divine free trade was instituted between the Lord and his disciples nineteen centuries ago; it was instituted to supply the needs of God and man in the most universal sense, and it is destined to ultimate in such an organic unity of all the kingdoms of this world, as will reduce and subdue them to one great free trade commercial power, and transform them to the veritable kingdom of the gods, containing the temple of the Lord, the heart of universal desire. The divine edict has gone forth, that the divine principle of free trade shall triumph. Its triumph will begin with a scientific enlargement of the universal heart.

It is written, that "the Lord hath created a new thing in the earth; a woman shall compass a man." Later, the Revelator makes the announcement for these latter days, that "the marriage of the Lamb is come, and his wife hath made herself ready." This foretold coming new woman, Bride of the Lord, is the dome and crown of glory of the great Temple of divine humanity. She is spoken into being of human form, by the power of her Almighty God and Savior. To speak this woman into visible being is the supreme mission of the Messiah of this age, and will be accomplished by the extirpation or sacrifice of himself, a mortal man—the conarium of the race. When this true heart of God is made manifest to the world through obedience to the law of the cross, as the divine Motherhood, the world will be astounded by the greatness and power of its abounding love. This love will kindle a fire that will warm the very Gods into human being, that they may walk with



men in the ways of wisdom—the paths of peace. As shepherds and loved and honored kings and priests unto God, will they lead the people.

The new commercial life instituted by these powers of holiness, will cause all the highways of the world to become ways of free transit, for all the goods of life to meet all the needs of all peoples. All men will be enlightened to pattern after God's own great heart, and enlarge their hearts that they may run in the way of his commandments, for every commandment to the enlightened is a covenant promise of God's image and likeness.

The Almighty, be it remembered, is the pre-eminent free trader. Republican protection originates in the self-protection of the devil. The principle of divine self-protection is divine free trade. Consider the statement: "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." "A life for a life." Value for value, is the demand of the law of equity. We must become dead to the life of mortal selfishness, if we would know conjunctive unity with the life of the imperial, Almighty God, Savior, and Servant of all.

Koreshanity, the Science of the laws of being, teaches men ripening for the action of self-surrender to Deity, all they need to know of what constitutes dying to self and living unto God. Humanity is counseled by the prophets and the teachings of experience to get, with all its gettings, wisdom and understanding. "Now is the accepted time" for this, for now is wisdom, the Motherhood of Deity, clothed with the Son of man, Prophet of the Most High, to execute judgment and establish justice in earth, by educating men to discriminate, to know good and evil, and to become as Gods.

To get understanding, men seeking it must find and stand under one Man who knows, and *knows* he knows. One man must be recognized as the supremely wise, the Prophet Eloah, Hero of heroes, the scientific Head of the Aquarian age, upon which we have just entered. Aquarius is the Water-Carrier, the possessor of the universal solvent, symbolized by water—Universology. To hear with profit, the disciple must possess the hearing ear and the understanding heart of the spirit of obedience to law.

The Messiah of this age, ensign to the Gentiles of their fulness, is the involution of all Messianic predecessors. He counts or fulfils the number of his name, the value of the cube as expressed by 666, in the building of the Holy City, the New Jerusalem. This city is described as lying four-square, with the height, length, and breadth equal. The geographical city will be constructed in harmony with the doctrines of righteousness derived from the science of the law, revealing all the mysteries of the Kingdom of the Gods, and will be the geographical center of every domain of equitable commerce regulating the divine free trade.

These doctrines personified as the constructive potency of the universe, will be the manifestation of the Motherhood of Deity, described as a new thing in the earth—a virginal or biune being foretold by the prophet as a woman compassing a man—the present

masculine spirit clothed or embodied with the psychic perfection of redeemed Womanhood.

These Koreshan knowledges of things to come are so stupendous, that mortal hearts and flesh fail as the mind is absorbed, by the contemplation of them, into the mind of Deity. These knowledges are of the "searchable" riches of Christ, apprehended by the apostles of old, and awaiting inheritance today for all who, like David of old, are "after God's own heart,"—that great universe-loving heart, delighting in all its laws. Those to whom these knowledges are imparted are entrusted with their free circulation, that all men may know the Lord. The secret of His presence may be passed along all the lines of life. The password, His Name, declares the crucified and heralds his redemption. This redemption effects the final covenant between man and his Maker, and makes his new Name the vitalizer of the social Theocracy of the world to come.

All nations are now gathering to battle,—the great battle of many battles, called by the Prophets the battle of Gog and Magog. All the mobilizing forces are animated by greed for the fallacious commercial power of fictitious money. They gather unwittingly for the destruction of the old order—the old heavens and earth, and they will fall never to rise again, until the far-off night of the coming cycle again enshrouds the earth.

The all-conquering power of truth in ultimates has risen to create the Day of the Lord. The Rider upon the White Horse, seen by the prophetic spirit of John when the heavens opened, is here to wield again the all-subduing power of the *Flaming Sword* which guards the way of the Tree of Life and enlarges the hearts of men, making them great with his double spirit. This Sword of the Lord which slays to make alive, will create heroes great enough to wrest from hell all power, and establish commercial equity between man and woman, between church and state, and between God and man. This Sword will cut in sunder every tie that binds in bondage to the powers of evil—the bonds of mortal marriage now generating the sensual, selfish family tie, keeping men in the worship of these graven images; the bonds of usury, causing men to enthrone the almighty dollar and say, in this god we trust; and the bonds created by wolves in sheep's clothing, false priests who speak lies about the Almighty, rating him worse than an inquisitor of Spain, and as delighting in the perpetuity of torture.

The powers of evil may culminate in democracy triumphant—cutting off its own head of gold in the annihilation of the republican party, and creating the chaos of anarchy. Its free trade may become the plunder of anarchy and lawlessness, and its common brotherhood murder afresh its elder brother, as the acme of human crime. Offenses must needs come; but woe unto them by whom they come. In the economy of the universe there is ever a city of refuge, a place of repentance and of baptism for the remission of sins. A highway of Holiness is opened up, and free trade—reciprocity between man and his God, is therein established. The *FLAMING SWORD* can enlarge the heart and open its portals to receive the baptism of fire, which will kindle in men a fire that will burn up, purify, and renovate the whole world, and fill it with the glorious liberty of the sons of God.



## The Secret of the Generation of Jesus Christ.

The Human Book which Contained God the Word; How that Word was Made Flesh and Dwelt Among Men; the Humanity of God; Production of Jesus from the World of Men.

AMANDA T. POTTER.

UPON THE virgin-born child the prophet Isaiah pronounced all the attributes of Deity except the Motherhood. This omission is supplied by our Lord's reference to the inherent Bride. We have in the first chapter of Matthew the assurance that He who declared himself Alpha and Omega, the first and the last, the beginning and the end, was generated or produced during the epoch known as the Abrahamic or Jewish dispensation. Yet, by him were all things created that are in heaven, and that are in earth, visible and invisible; these things were created by him and for him. The probable reason for the all-sweeping reiteration, "He is before all things," is that Deity, who knows all things, is informed of the dullness of the sensual-human intellect, and proceeds accordingly.

Abraham, though the beginning of the Jewish church and cycle, was not theocrasised. He represented but one degree of the fulness of the Godhead. As John, James, and Peter respectively inherited the celestial, spiritual, and natural degrees of Deity, after the transmission at Pentecost, so Abraham, Isaac, and Jacob inherited the celesto-spirito-natural degrees in the beginning of the epoch specifically allotted to the production of the fulness of the Godhead bodily. This period was closed and another fully begun when these three degrees ceased as a unit in the Lord, and became reinsphered in a visible triunity.

In the following sentences, the Hebrew and Greek Scriptures consecute data touching the formation of the perfect flesh, the Jehovah: "The Lord sent a word into Jacob, and it hath lighted upon Israel." "The Word was God. \* \* \* The Word was made flesh."

An unregenerated man's ideas of generation are ungodly. His desires are toward the sensual. He has appropriated and he applies an adulterated concept of the wisdom of God touching generation, but it is mostly toward beast life. Tersely, the finest domestic steed and its wild prototype fulfil illustration. Yet, from the Israelitish race as a matrix, (a race generated sensually and particularly sensual, and therefore an unrighteous generation,) by divine stirpiculture was produced an incorruptible Being. "God is in the generation of the righteous"—God consummated a righteous generation.

"The vineyard of the Lord of hosts is the house of Israel," and in this vineyard God raised the "true Vine:" "The Lord sent a word [himself] into Jacob and it hath lighted upon Israel." Down through the median Abrahamic line came this Word, Spirit, finding its last sensual embodiment in Joseph. Simultaneously the psyche, the soul flow, progressed through another line to Mary. Joseph and Mary were sufficiently perfected to serve the office of creating the Christ flesh.

Mary had the virgin thought and the form of that thought—her body. The love of Joseph for the Virgin was devoid of sensuality. Through the pure attraction

of each for each, the pneumatic quality of the Word garnered in the brain of Joseph, united with the psyche in the brain of Mary, and vitalized the gestative cell. From this conception, through the union of the divided force of Deity, came forth the undivided One; the Bridegroom in whom was the Bride. Herein the good and the truth, which through the Jewish age had been an interior force in the Deific production, became the manifestation of external good and truth, which was signified by the word Haran, toward which place Jacob was journeying when he slept and dreamed, and awoke to say: "Surely the Lord is in this place"—in Jacob.

At the baptism by John, upon this biune Being, male and female conjoined, came the central or ascending Spirit, "for it pleased the Father that in him should all fulness dwell," and he became ensample of the man whom God created in his image and likeness; and thus terminated the career of the Word through the hells.

The Swedish Seer, in speaking of the misfortunes and fortunes of Joseph during his stay in Egypt, concludes by saying that these vicissitudes represent "how the Lord progressively made the [sensual] human in himself divine." David was one of the forty-one sensual embodiments in which the Word sent into Jacob to light upon Israel, sojourned in its path to the house ("for God dwelleth not in temples made with hands") which God informed David he should not build. With prophetic vision he beheld the cross at the foot of the age; he felt the fires of the hells within and without; he sang, and his song was this: "My flesh shall rest in hope, for thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption." "All the generations from Abraham to David are fourteen generations," and in these words David sings his thanks for their uplifting influence: "Thou hast delivered my soul from the lowest hell." David appreciated that there were many degrees of hell, and knew that he was in its bonds so long as he was in sin, and that he would be in sin until he awoke as the Christ; hence he continues: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." This last unfolds a vastness of possibility: "*I shall be satisfied, when I awake, with thy likeness.*" The Son was the likeness of the Father.

The surprises attending this extraordinary conception were followed by a life whose tenor and finale were sequent: He was the Way, and his career entire was a direct departure from the ways of men; he was the Truth, "in whom are hid all the treasures of wisdom and knowledge; and he, the everlasting Father, "will turn the wise men backward and make their knowledge foolish." He was the Life; they murdered him, and he put under his feet that last enemy—death: He proved his sonship: "Whosoever is born of God overcometh the world."



# Christian Laymen Versus Clergymen.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

The best way to demonstrate the truth or falsity of the Bible, is for the laity to practice its precepts. We say the laity, rather than the clergy, because the Bible is the people's book, and its truth or falsity must be determined, not by the interpretation of the Bible, either critically or practically, by some special class such as scribes, theologians, higher critics, and clergymen, but by the great body of the laymen composing the church of Christ. In the Bible, from beginning to end, God speaks to the people.—*The Advance*.

**H**OW MUCH does the above lack of actual confession that the money and time and effort expended in what the fathers called the education of a Godly ministry, was a misappropriation of money and effort? It is essentially the same confession that we noted recently, as made by the head of a Catholic university. It is the unwitting confession of the accuracy of the historic record that proclaims that the organization of the clergy in A. D. 210, was the entire perversion of the early and real Christian religion.

Before that time, the little republics of equal brethren, the actual models on which the town governments—the base and model of all government in the United States of America—were formed, had overrun and largely conquered the whole world. That was the origin of the terms clergy and laymen. Before that, all were essentially laymen; and Christianity was a power for good in the earth. Then began the era of religious politics, and it is no less corrupt and ruinous of the real interests of men than state politics.

It is a sign of the times, that these men are beginning to see the unfitness and failure of the very system by which they have gained their support and their consequence. They need not be surprised if, taking their cue from them, the heretofore comparatively unimportant layman concludes that the orders above him are more ornamental than useful, and if he is expected to set the example of the life of a Christian, he may as well be the whole thing, as his predecessors were, and so cast off his costly ornamental, but useless superiors.

Just think of it! The proposition is, that those whose costly preparation for their exalted position was supposed to be justified in order that they might be ensamples to the flock, be now released from that obligation, and the masses, with their humbler lot and lack of preparation and culture, be looked to for that high and perfect Christian example that shall win the world to Christ, as did the early, real Christians. It must be a vain expectation, for the good and sufficient reason that the spirit which animated the early Christians being one spirit—the real Holy Ghost,—caused them to give one uniform testimony; whereas, the spirits which actuate the professed Christians of today are as numerous as the persons. Hence, Ichabod is written against the efforts of all, both leaders and people, priests and laymen. When the spirit-life of the wheat is once gathered into the ripened grain, that which is left is fit only for the flames.

## In the Editorial Perspective.

WRITTEN BY L. E. BORDEN, FOR THE EDITOR.

**I**N HIS ANNUAL address before the great London convention, John Willis Baer, Secretary of the United Societies of Christian Endeavor, said: "No one thing that I know of proves more certainly that God is in the Christian Endeavor movement than its remarkable numerical growth. In 1881, one society with fifty members; in 1900 nearly 60,000 societies with over 3,500,000 members. Nineteen years ago one country, America, giving birth to our society; today every nation and land flies the Christian Endeavor banner." The same line of argument supported by statistics perhaps equally imposing, has been taken by the christian scientists to show that God is in their movement, and they have a right to consider themselves among his favorites. Mrs. Eddy estimates that in fifty years, according to the present rate of growth, christian science will be the dominant cult of the world. Now these two societies, both styling themselves Christian, are directly opposed to each other in regard to their most fundamental doctrines. As representative of the Evangelical bodies, the Endeavorers stanchly maintain their belief in the personal Lord Jesus, while Mrs. Eddy teaches that Christ is a principle, not a personality. The Endeavor societies profess to accept the Bible as a divinely inspired book, and uphold its declaration that "every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of antichrist whereof ye have heard that it should come." On the other hand, Mrs. Eddy says: "There is

no matter"; if there is no matter, then there is no flesh, consequently Jesus Christ never did come in the flesh, and never could come in the flesh. How then, may these startling discrepancies between the teachings of the two societies be explained if, as Secretary Baer thinks, and as Mrs. Eddy thinks, the rapid growth of their respective works denotes the favor of God upon each? If the appeal to numbers be a true one, Providence would seem to be as full of duplicity as the Chinese, or too simple-minded to know what he is doing. Perhaps, after all, the saying that God and one man make a majority, may be nearer right than Mr. Baer's statement. When Jesus came God was with him, and he constituted the majority. It is only a secondary definition which attaches any idea of quantity or number to the term majority; primarily, as derived from the comparative of the Latin magnus, it refers to quality, and signifies the greater or the more exalted. Jesus was exalted above the mighty, and he put the whole world with its numbers in the minority. He ran counter to all its prejudices and received its hatred. Now the world loves christian science because it shows men how to heal diseases and how to make money through the attractive power of mental force; and it loves the Christian Endeavor societies because their charities,—schools, asylums, workhouses, almshouses, and hospitals, are helping to patch up the old competitive system and keep it from going to pieces; but, like the young man who went away sorrowful when he was bidden to sell what he had and give to the poor,



the world is ready to hate the truth, which bids it share every man with his neighbor, and enter into the communistic life of love.

Is conversation among the lost arts? The August *Scribner* questions pertinently whether talking as a fine art is not dying out because of specialism, because each individual is absorbed in his own career and his own subject. Conversation is an interchange of the higher goods of life—thoughts and ideas. It is a sublimated form of commerce. The man who spends his life on the dative case has very little in common with his neighbors. His mental poverty is such that none of his goods are in demand. But the dearth of conversation is due quite as much to that curse of modern commerce, the monopolist, as to the specialist. The monopolist wants to turn conversation into a monologue. Holmes wittily defines a bore as "The fellow who talks to you about himself when you want to talk to him about yourself." Conversation in the true sense springs from love to the neighbor. The famous women of the French salons were remarkable, not so much for their own wit as for their power of stimulating other minds and bringing out the best thoughts of their guests; hence they drew around themselves a galaxy of stars. Their talent lay in creating a sympathetic atmosphere. The timid poet waxed bolder, finding his madrigals appreciated; the obscure author took courage, and all the company praised his clever points. The successful genius being sure of his audience, brought his best epigrams. If American women want to re-create the salon, they must banish criticism from their drawing-rooms and cultivate a genuine enthusiasm for the merits of others. The *Chicago Tribune* thinks that conversation ought to be taught in the public schools. That would be working backwards. Teach the children to feel a loving interest in their neighbors and an artistic appreciation of their mother tongue. Inspire them with courtesy toward all and wholesome horror for "verbicide," and conversation will be the spontaneous outflow of cultivated and unselfish nations.

The editorial columns of Hearst's *Chicago American* were recently decorated with the following motto in large type: "No human mind can conceive the universe. We look out into space like ants from an ant-hill." The editor goes on to say that there is no use in speculating upon the precise nature or attributes of God, because such speculation is absolutely outside of the powers of human reason. Well, it is a fact that no human mind can conceive such an illogical absurdity as the Copernican universe, which has no limit, hence it has no circumference, consequently it has no center, therefore it has no form. It takes an inhuman mind, that is to say, a mind that falls below the average human plane, to believe in such a pitiful world-concept. The inhuman mind is the cruel or barbarous mind that partakes more strongly of the animal tendencies and is working downward toward the lower forms of life. Those who are tending toward that plane naturally prefer to be classed with insects. These are the people who object to the Cellular Cosmogony on the ground that a concept so narrow, robs creation of its dignity; while they fail to see that the Copernican system at the same time that it stretches out the universe into unthinkable dimensions, degrades man and denies the higher possibilities of his intellect. Those who are approaching the culmination of progressive existence, will welcome the Koreshan idea that the destiny of man is bearing him forward with irresistible momentum toward a perfect comprehension of all the laws and principles which govern both microcosm and macrocosm, the former being the perfect cell which we inhabit, and the latter, the perfect man, who is God.

Mr. W. T. Stead warns all Christendom that it has but the

faintest realization of the immensity and the hopelessness of the struggle upon which it is invited to embark if the uprising in China becomes general; in that case, with all its resources, he thinks the West can do no more than singe the beard and inflict pin pricks upon the hide of the great Chinese dragon. Mr. Stead does not know that the present upheaval has been predicted for years in the columns of this paper, and that it is merely the necessary culmination of the processes of disintegration which precede the building up of the holy empire in earth. The Koreshan movement is a scientific effort wisely directed toward a specific end, and that end is the establishment of the Celestial Empire. Every divine principle and institution that exists in heaven has its antithet in hell. China is called the celestial empire. The city of Pekin contains among its various divisions and subdivisions, the Gate of Great Purity, the Lake of Gold, the Temple of Heaven, the Catholic church, and the Hall of Perfect Peace. With the two-headed dragon, which represents the union of church and state for its symbol, China is the direct opposite of the holy nation to come, whose sons will be the true Celestials. Before the true empire can be set up, the false must pass away. China's doom is sealed. Her swarming hordes can no more resist the mighty power of law than a child can turn back the swelling ocean tides.

We reprint in another column, a portion of an article from one of our exchanges, on "The Messiah Epidemic." It is stated as characteristic of the class, that they all prove to be very ordinary men upon investigation. "No special intelligence gleams through their features." Here is the principle of differentiation. The true Messiah, which means the Anointed, is the Light of the world, or the incarnation of wisdom. He comes when the old church and the old state are corrupt, and the truths upon which they were founded, as taught by the preceding Messiah, are completely permeated with error. He stands out above all the world in intellect, and he teaches a new and wonderful doctrine. He is the embodiment of the central mind. But the world has lost the power of discrimination, and at the same time his doctrine rebukes its vices and men hate him. They fail to see his greatness, and they call him a pestilent fellow. There were at first only twelve men in Judea who were able to discern the true character of Jesus. There are many claimants to Messiahship just now. How many of these men have brought forward a new world system like the Koreshan, to substantiate their claims,—a system that incorporates in integral unity, a new cosmogony, sociology, psychology, and chemistry,—a system that is original and revolutionary on all its lines?

July 20 marks the first anniversary of the peace conference at The Hague, when the arbitration and mediation commission formally adopted the articles providing for universal peace. One short year finds the world blazing up like a great tinder-box. What with the Boers in South Africa, the troubles with the natives in the Philippines, the Boxer insurrection in China, which is likely to involve all the great nations, and the prospect of a Mohammedan uprising in Persia, with a general massacre of Christians there, bringing into play the activities of the unspeakable Turk,—the signs of the times are pointing toward universal bloodshed. Good resolutions even when embodied in fifty-six articles, will never restrain the fighting instincts of human nature.

When Bryan made his great speech four years ago, he said: "They shall not crucify mankind upon a cross of gold;" but the people said: "No cross no crown," and election day found them ready to vote for the cross. The crown soon followed, but it proved to be a crown of thorns.



One of the Chicago newspapers expresses the pious hope that the trouble in China may be the means of bringing the powers to a better mutual understanding. When dogs fall to quarreling over a bone, they are apt to come into a better mutual understanding of the sharpness of each other's teeth.

The only difference between the two political parties is, that the democrats make unto themselves gods of silver, while the republican makes gods of gold,—so they are both idolaters.

Talmage and the other resurrectionists will be glad to see a

practical illustration of their creed in the nomination of the democratic candidate for vice president.

Puzzles are supposed to be playthings for children. Is not the world in its second childhood, playing with the Chinese puzzle?

Bryan is going to take the "headsman" with him. If he is elected, will the reign of terror come in this country?

The Koreshan System combines the ideal and the real; it reveals the ideal and shows how to make it practical.

Thoughts are spirits,—winged angels or malicious demons.

## Editorial Discussions and Miscellany.

THE EDITOR.

### Koresh Answers Correspondents.

Interesting Replies Written for this Department by the Founder of Koreshanity.

Who is, or was, the "rod" out of the stem of Jesse, spoken of in Isaiah xi:1? What Jesse is there meant?

Jesus the Lord was the rod from the stem of Jesse, the stem being David, the king of Israel. The father of David is referred to in the passage quoted. Jesus is declared to be the root and offspring of David. Is he also the root of Jesse? It cannot be found in the Scriptures, that the Lord is the root of Jesse. The root of David and the root of Jesse are two distinct personalities. The root and the offspring of David signified the Messianic manifestation of 1900 years ago, while the root of Jesse has reference to the Messianic manifestation of the new age. To show that we are right in this statement, we will give some Scriptural testimony in its corroboration. "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." What day? The following answers the question: "It shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left." Isaiah xi: 11. It will be noticed that the root of Jesse who is to stand for an ensign, is to appear when the Lord sets his hand again the second time; necessarily meaning the second coming. The latter Jesse refers to the father of the Messiah of this age.

"Who or what is, was, or is to be the "Branch" that shall grow out of his roots? To what preceding word does "his," in that sentence refer, for its antecedent?

The "Branch" is to grow out of the "roots" of Jesse—Jesse being the antecedent word of "his."

To what specific period of time do the words, "In that day," allude, that occur in Isaiah xi: 10?

They refer especially to the second com-

ing, or to the coming of the Lord at the end of the Christian dispensation.

Does the same expression, "that day," in Isaiah xi: 11, refer to the same specific period of time that is covered by the words commencing the 10th verse of that chapter?

They both refer to the same period.

Are the names Assyria, Egypt, Pathros, Cush, Elam, Shinar, and Hamath in the 11th verse, to be understood as designative of countries, or of something else?

To illustrate the Bible significance of the terms referred to, we will take the word Egypt (Mizraim). This is from the root *metsar*, womb. It was originally the name of a man, Metsraim, who gave the name to the country that he and his posterity occupied. The life of Egypt was absorbed by the Israelites through their intermarriage with the children of Israel. Thus Egypt was taken into Israel, and Egypt—by absorption—became another people; that is, Israel. As Egypt was absorbed into Israel, and Israel was afterward absorbed into the Assyrian nations, so other nations were absorbed into the final people of God's fruition. It follows that these names refer primarily to the various peoples who, through infiltration, have been appropriated by ethnic absorption. In a secondary sense, they mean the principles in this final people, represented by these nations or peoples.

Assyria means level; it also means to reason. Pathros, Upper Egypt, signifies the illustration of scientific principles, because Egypt, Metsor, red mud, signifies the source or origin of man as from the womb—another meaning of Egypt. Pathros is upper Egypt; Matsor, or Mazar, is lower Egypt, and Metsraim includes both. "I have called my Son out of Egypt," means that I have called my Son both out of God, for he is the Son of God; and out of man, for he is the Son of man, because upper Egypt is the light of God, while lower Egypt is the darkness

of the human race. Cush means black; the word Cush is rendered into English as Ethiopia. The Ethiopians are the descendants of Cush. Elam signifies youth. Shinar, that is Babylon, is that country in which were the cities Babylon, Erech, Accad, and Calneh. These were the cities built by Nimrod. It signifies the love of ultimate scientifics. Hamath means walled or fenced in; it signifies fundamental doctrines of life.

What is the meaning of islands of the sea, in the 11th verse?

It means the final gathering of the people of the resurrection as they are separated from the world, for the sea signifies multitudes, peoples, nations, and tongues; those especially gathered out of the world, or such as desire to be in the performance of the higher uses of life. Sea has regard to truth, while land has regard to life. Truth is in the intellect; life is in the will. The intellect is the water, the will is the land. In the supreme sense, the islands of the sea are the seven churches that will constitute the firstfruits of the resurrection. Every man who is in the goods of life, or who is performing the uses of life to the neighbor in the highest sense, is an island of the sea. In the sense spoken of in the verse mentioned, the islands are those who, in the churches, including Catholics and Protestants, are ready to receive the doctrines of life as they shall be presented in the ultimate gospel of life, now at the end of the age.

What is the meaning of the language: "They shall fly upon the shoulders of the Philistines toward the west," in verse 14?

It means that in the final change to be wrought in the manifestation of the sons of God, there will be a gathering into groups and a dissolution of the people who are transformed, and the generation of the spirit proceeding. Its influx toward the center into which it flows, is the flying signified. The word Philistia



is from the Hebrew *palash*, to migrate; this is from a prior root, *palath*, to escape; Palith, one escaped by flight. Inasmuch as the flight of those who are to come into the new order will depend upon the gathering into groups, it is said shoulders, for the shoulders are joined to the neck, and the neck is the medium of conjunction between the head and the body. The head and the body of the new order cannot conjoin except through the proper means. The Philistines occupied the land of Canaan. Canaan means bundles, hence to fly upon the shoulders of the Philistines, implies that the flight shall be from communities. The land of Canaan, in the ultimate sense, is the people constituting the new Empire. These people will be gathered from the culminating old age into the final aggregation of communities, preparatory to the creation of the Kingdom of Righteousness. The west signifies the divine natural in the earth.

Who or what are "Edom and Moab," spoken of in verse 14? Who are the "children of Ammon," in same verse?

Edom signifies the ultimates of life; and Moab, the Father's seed. Ammon, in the Hebrew, means a kindred people. The Ammonites were the descendents of Lot, and kindred to the children of Abraham; and as the descendents of Lot were the product of incest, they represented all people who, being born in sin and shapen in iniquity, from the descent of the Lord in the race, are ready to accept the new gospel and obey its mandates, and thus enter into life. Moab signifies the father's seed; hence the seed of Abraham, who is the father of the multitude.

Will you please explain the meaning of the "tongue of the Egyptian Sea" in the 15th verse? Also, what is the "river" and its "Seven Streams," and the "hand" and "mighty wind" that shall shake over and smite the same, as declared in verse 15?

The tongue of the Egyptian Sea is the supreme Truth as manifest in the Messenger. The river is the pure water of life, and in the opposite sense, the perversion of the doctrines of life. Its seven streams are the seven spirits of God flowing from the seven Messianic manifestations, and finally, in the ultimate sense, the seven lines of doctrine that determine toward the differentiation of principles into the aggregation of seven kinds of people into seven distinct churches, or genera of men. The hand is Elijah the prophet, and the mighty wind is the Spirit which comes from the theocrasis and results in the dematerialization of the thousands who shall become the sons of God. The mighty wind is the spirit generated in the dematerialization.

#### Koreshan Scientific Socialism.

Will the Editor of THE FLAMING SWORD please inform a Socialist how Koreshanity purposes to build up a social system without the universal co-operation and union of the masses of mankind, and state what objections there are to a social democracy?

We are often confronted from a Socialist standpoint, with the objection to the purposes of Koreshanity, that no co-operative movement can be successful until the idea becomes so universal and popular that the people as a mass combine to make it a national and an international success. A principal argument employed to sustain the objection is, that co-operative and communistic efforts of the past have been failures. These conclusions of the Socialists are founded upon a misapprehension of principles.

The progress of the world through its regular stages of evolution, obtains according to definite grades of development, from the general beginning of re creation until the amplified structure is attained in the formation and perfection of the integral system. The social kingdom develops to a specific standard, when the forces of disintegration operate to tear it down. This tearing-down process is co-ordinated with the introduction of higher elements, and a reorganization begins, which in turn continues until it, in turn, reaches the limit of its growth, when it also passes to disintegration. Periods of human progress are marked by limitations having beginnings and endings; as for instance, the period marking the Jewish age, beginning with Abraham and ending with the Lord Jesus. The old age ended with the nucleus, the beginning of a new dispensation. What the Jewish age brought forth as the product of its religious, moral, and social existence, became the higher principle by which the disintegration of the old orders of governments and their religions was accomplished, and by which they were infused with the new element of a higher evolution.

The Christian system began with the personal nucleus of the Lord. From him, through the promulgation of his pure doctrines of life, a little church was established, its members entering at once into their communistic relations. They did not wait for a nation or a world to adopt their principles, but began at once to apply them. The cause grew, primarily, from the fact that the hearts of men were touched by the spirit of holiness and unity: there was an inward consciousness of love to the neighbor, and they were prompted by its influence to sell their goods and bring the price of the things they sold, and to possess all things in common.

It was not intended that the Christian church would last longer than the dispensation, for it was expressly declared that the church would fall (decline), and terminate at the close of the age in its utter destruction, to make way for the new kingdom that should proceed from it, precisely as the Jewish nation and church gave way to Christianity. The church has fallen exactly as was predicted of it, and the forces are at work which will destroy the old heavens and earth, namely, the old church and state, preparatory to the establishment of the new heavens and earth—the new church and new state.

Modern socialism is a factor in disintegration, but it is a failure as an organic force, because it does not contain the first principle of organic unity or life. If it fails in a religious principle it fails in all, because religion is the only bond of unity and guarantee of obligation and its fulfillment; and to be a sure guarantee it must be a genuinely true and perfect religion. Religion is the union of the sperm and germ of progress, and the church is the matrix of its gestation and ultimate birth. Koreshanity has no hope for the world except through the operation of an influence similar to, but more pronounced and general than the operation of the Spirit 1900 years ago.

The Koreshan objection to a social democracy, resides in the fact that there never will be a social democracy,—and we would not fool away our time upon the effort to create something from nothing. The social democratic effort will end in chaos, and we are not building, or attempting to build, on those lines. There are no principles of integralism in democracy separated from its co-ordinate imperialism. Every living thing must have a pronounced head; the head must be on the shoulders, and the supreme voice must proceed from the head, not from the belly—as in the social democracy now advocated.

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#### China Against the World!

Viceroy Li Hung Chang Logically Answers the Charges of the Powers, and Defends the Celestial Empire.

The powers regard China as a pie from which they intend to cut themselves slices according to whim and appetite. Big guns give no title for the possession of a country. The will of the people is that title. The Chinese, remember that, want to remain Chinese. Our views on life differ as much from yours as heaven and earth. In our country the individual man lives and works for his family; in your country he lives and works for the State. Because we are essentially a family-loving people, we detest war, and are frightened at the prospect of any change that may



take a man out of his proper sphere, from his home, from the ground he tills. We have troubles of our own. We have an ample sufficiency of them and don't want any social question in China. Can you blame us for that? In the countries of the great powers, and the small powers, too, the social question is the nucleus of the most far-reaching troubles that confront the governing classes. In all the European empires the social question predominates. I ask you, can you honestly advise us to burden ourselves with such an octopus simply because it is the fashion?

#### No Foreign Influences for China.

You complain that we are averse to foreign influences, but forget that at the very beginning of our intercourse with civilization, twenty thousand Chinese settlers were murdered on the Island of Luzon in one week. The Spaniards did that, and I assure you this massacre encouraged us in no way to open our doors to you "civilizers." Why should you regard us as "savages" anyhow? You throw up to us the murder of white men within our borders. Is murder unknown in Europe and America? You speak of the persecution of Christians. Well, let us assume that a couple of hundred of our Buddhists went to your country to convert your people, and to preach, for instance, that, unless they want to be eternally damned, they must refuse to submit to compulsory army service—merely because the new religion they have imposed upon them says so. Your missionaries ask our people every day in the year to break the laws of this country and to refrain from obeying the laws. As to the persecution of Christians, our government has never engaged in any nor encouraged any. Christians have been killed just as Chinese are killed in San Francisco, New York, in the Dutch Indies and where not? We employ no missionaries, no proselyte makers of any kind. We are not proud, but we are too smart to prescribe to anybody the fashion in which he should pray to his God. We never asked a living being to worship as we do. One of the most pernicious and dangerous of your idiosyncrasies is to ask and force people to subscribe to a certain mode of worship. We never do that.

#### Double Game in Politics.

You charge us with being double-tongued, with playing you false in the matter of politics. What are you doing? One great nation after the other comes along and, with a knife at our throat, wants to rob us. As long as we feel the point of the steel we say, of course, what you want us to say, but when the danger is over we conveniently forget all about the incident. That has been the fashion in diplomacy from time immemorial. It's done in all countries. Here is one example of many: By the Peace of Frankfurt the Republic of France ceded Alsace-Lorraine to Germany. If she were strong enough today to reconquer these provinces,

would she respect her contract? It's the same thing with the provinces which Europe took away from us. There is only one redeeming thing about it: The envy with which the Powers regard each other saves us from being victimized to a greater extent, for you hate each other more than we hate you. You criticise our sullen attitude. Do you expect us to make love to you because you robbed us? Ah! we know your programme well enough. The north for Russia, a good part of the south and central China for England, the rest for France and Germany—so it has been planned. We are to retain nothing; everything for the foreigners, nothing for the Chinese.

#### Can't Conquer Five Hundred Millions of People.

But one can't do away with five hundred millions of people by a stroke of sleight of hand. It may not be very difficult to defeat us, but to conquer us will be a hard job, I assure you. It's like eating a real Chinese meal. A courageous European or American may tackle it, but I doubt that he will digest it. Your envy, your rapacity in preying upon each other—we play them against you. We disgorge what we have to disgorge, even such things that you promised by treaty never to ask us to give up. We do all this, but at the same time we see to it that Great Britain, which is stronger than all the rest of you, forbids you to go too far. International politics is based on fear—fear and the apprehension of threats. Doubtless you know a great deal, but you have no idea of the limitless energy which China, her people, her Empress, and all of us are capable of. —*Hearst's Chicago-American*, Sunday, July 8, 1900.

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#### Education Without Books.

Text-books, the Products of Nineteenth Century "Science," Being Discarded as Useless.

It is a curious fact that in Professor Zueblin's Thursday lecture at the University, on Public Schools, there was scarcely once shown in his long series of peculiarly interesting slides, the formal classroom with the children in serried columns bending over their "lessons" or standing in rows to "recite." These slides, depicting scenes from various cities, were supposed to typify current progress in American public schools; but books, and discipline, and ordered ranks, sitting or standing, within bare walls, were quite passed over.

Instead, there were pictures of children visiting the "zoo," gathering the fame of Columbus from the panels of the bronze doors of the national Capitol, looking at their city in its entirety from some eminence, fumbling with a beehive installed in the school grounds, feeding a butterfly with sirup, and digging earth worms. The new type of classroom was, however, in evidence, with its machinery and appliances for manual training, drawing, clay

modeling, designing, cooking, sewing, kitchen gardening, as was also the experiment in self-government as applied to student life, which is being worked out at the Hyde Park High School through a model municipal organization. Other slides also showed beautifully decorated hallways and classrooms—especially the kindergarten room—in a building which the St. Louis School Board has carried to completion in its esthetic as well as its more fundamental appointments.

The book and the desk, though far from being discarded, do not sum up as they once did the basis of public school education. The vacation school, with its abandonment of text-books and ordinary classroom stints, and its resort to manual crafts, singing, excursions, and nature study, undoubtedly betrays a significant tendency in educational procedure. Professor John Dewey has commented, with the approval of many thoughtful persons, upon the remark of a school furniture dealer respecting school desks, that they were not "for the children to work at" but only "for listening"; and as further illustrating the unnatural passivity and the repressing uniformity incident to the stereotyped grade room, he recites with a shudder the boast of a French educator that at a given hour in the morning so many thousands of children in France were studying precisely the same geography lesson.

That books and "book learning" have been given an exaggerated value and sufficiency in accepted notions of child development is more and more recognized, especially in view of the isolation from the fundamental social processes which the child suffers in his every-day home experience in the modern city. The loosening up of tradition, therefore, in respect to the proper subject matter of the schoolroom and the excursions of the active, eager child from the "listening" desk to fields of concrete life, mark a vital and a welcome movement in education.—*Chicago Tribune*.

\* \* \*

#### Fruits of Civilization.

The daily press has been reproducing pictures of victims of the famine in India. A single glance at one of these pictures is enough to make one shudder with horror. Old men, women, and little children are pictured sitting or lying down in various positions, with the ribs plainly impressed against the skin, their eyes shrunk back in the sockets like dying embers gleaming forth from some dark cavern, their mouths open and gasping for breath as though they hoped to gain some substance from the very atmosphere to ease the hunger pangs that are sapping their life blood away.

This chamber of horrors exists under British rule, with the "Christian Queen" and a privileged class of capitalists and nobility as the rulers! This same privi-



leged class, which owns and controls India, exported thirty-five million bushels of wheat from that country last year, and so far this year sixteen million bushels have been exported. Think of it! Millions of human beings starving to death for want of the very product of their labor, which is exported and sold for the purpose of gorging an already overfed and sleek privileged class in England.

This class, which poses as the advance guard of civilization, is actually living at the expense of human bones bleaching on the plains of India! It is enough to make every honest man blush with shame to think that so called civilization could give rise to such hellish conditions. At the same time that this class is starving its millions in India, it is using a portion of its bloody swag to buy dum-dum bullets to kill off a few thousand Boers in the Transvaal, whose only crime is that they insist that Chamberlain, Rhodes, and their ilk shall keep their reachy fingers off the gold mines of that country.

Capitalism seems to have run its full gamut when it takes these measures for securing foreign markets. Slow starvation on one hand; bloody fields on the other. Such is the logical outcome of this "devil's dance of capitalism." And yet socialists are told that the capitalists are the only ones who are "fit" to rule! Well, the workers will some day take possession, and when they do, it is difficult to conceive how they could improve on the devilish methods now in vogue. Capitalism has produced the world-slaughterhouse. Can it go any further?—*The Toiler*, Terre Haute, Ind.

\* \* \*

### The "Messiah" Epidemic.

A New Theorist Endeavors to Find the Pole of a Magnet in Each Atom of the Bar!

A large number of people are looking for a Messiah. They are watching with infinite longing for a modern and positive revelation of truth. Every now and then, in the history of a world, the longing becomes so intense, that some individual is caught in the psychic stream, emanating from thousands of eager minds, and, intoxicated with its subtle force, has proclaimed himself the very pivot upon which the world's salvation must revolve.

There are many such individuals in this country at the present time, and it is remarkable how many followers they are able to attract around their banner. They prove to be very ordinary men upon investigation. No halo of glory surrounds their heads, and no special intelligence gleams through their features. But they say they are messiahs, and a hungry section of the public awaits their commandments. The "messiah" does not satisfy this longing, but he promises to do so some day—and the followers watch and pray.

What is this longing—this passionate emotion, that more experience than would care to tell? Nature, blessed Nature,

did'st thou ever create a hunger for which thou had'st no food? Did'st thou ever implant an impulse in a climbing plant, in an animal's brain, or a human being's heart, which thou could'st not satisfy? Never!—*Advanced Science Journal*, Oakland, Cal.

\* \* \*

### Sweet Charity and Capital.

Sweet Charity was one day passing down the street, dressed in the height of fashion, and showing in every line of her figure and in every feature of her countenance evidences of taste and refinement, when she came upon Industry lying beastly drunk in the gutter, just able to drag himself up on his elbow and curse a well-dressed gentleman by the name of Capital, who was passing in a stylish carriage. Sweet Charity and Capital exchanged greetings, agreed that Industry was in a shocking state of demoralization, tossed him a dime to sober up on, and then congratulated one another that their names had been changed by act of legislature so that nobody would ever suspect them of being daughter and son of that loathsome wretch, or that everything they had in the world they received from him.—*The Straight Edge*.

\* \* \*

### The World's News.

July 18.—Startling reports that China has declared war upon Russia.—Li Hung Chang on his way to Peking; allied forces win a notable victory at Tien-Tsin; fresh outbreaks in various parts of China; Shanghai is threatened.—Crowds increase at the World's Christian Endeavor convention; Secretary Baer reports that the society is now spread throughout the globe.—Extra session of Congress declared unnecessary; the United States is thought able to furnish its quota of troops and money for Chinese service.—John W. Yerkes nominated for governor of Kentucky in the republican convention at Louisville.—Roosevelt arrives at St. Paul and stirs up great enthusiasm.—July 19.—President Harper, of Chicago University, predicts the abolition of college degrees.—Reports that the invasion of Siberia by Chinese is due to Russian intrigue to give the Czar advantage over other powers.—London papers declare that China is now at war against all Christendom.—First Boxer proclamation says that Kwan, the war god, cries for blood of foreigners and threatens ten plagues if Boxers are opposed.—Boers start a fierce battle.—Ninety-three deaths from heat in Eastern cities.—Anti-imperialists ready to offer presidential nomination to Admiral Dewey.—Many U. S. soldiers dying in the Philippines.—July 20.—President appoints W. W. Rockhill special commissioner to China.—News of a Mohammedan uprising in Persia; massacre of 3,000 Christians in Oroomia

expected.—Democrats nominate Beckham for governor of Kentucky.—American Federation of Labor appoints a committee to investigate Chicago building trades troubles.—July 21.—Cipher message from minister Conger; still alive, but quick relief necessary to avert general massacre. Great Britain looks upon Conger dispatch as clever ruse of Chinese; U. S. Secretary Hay accepts it as genuine.—President Loubet, of France, asked by the Emperor to mediate in behalf of China; Paris papers have suspicions that the telegram is not genuine.—Vienna press charges Secretary Hay with lack of sympathy for Germany.—Capt. Slocum, U. S. military attache with British army in South Africa, returning to London, reports Boer war is over.—Prohibitionists notify John G. Wooley of his nomination for the Presidency.—W. J. Bryan issues a statement on China; advocates fair dealing.—July 22.—America appeals to China to save imperilled foreigners; Chinese minister at Washington receives telegram that insurgents are killing each other; declares all foreign ministers but the German envoy, safe.—Li Hung Chang arrives at Shanghai.—45,000 Russian troops start for China.—\$17,000 diamond necklace stolen from Mrs. Potter Palmer in Paris.—American Federation of Labor urges universal organization.—Hay's diplomacy puzzles Europe.—Mary Ellen Lease renounces the populists.—July 23.—Emperor Kuang Hsu appeals to President McKinley; asks aid in putting down Boxers, and mediation with other powers.—United States preparing to rescue Conger.—London still doubts Conger message.—Tammany to raise \$2,500,000 campaign fund.—Cunard liner Campania runs down bark in fog.—200 insurgents and 12 Americans killed in Philippines.—July 24.—McKinley promises to help China; all foreigners must be saved.—Great Britain said to be ready to join United States to preserve Chinese empire.—Boers cut Lord Robert's communications and capture 100 Highlanders. Conspiracy against King Alexander of Serbia.—Negro lynched in Alabama.—President McKinley to visit G. A. R. encampment in Chicago, Aug. 25.—Negroes hold conference in London; discuss future of their race.—Yellow fever outbreak in Havana regiment.—Danger of race war in New Orleans; police captain and patrolman shot by Negroes; citizens in arms.

\* \* \*

### The Flaming Sword's High-Class Exchanges.

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July number opens with a careful delineation of the Unhappy Faculty, the "sensitive spot" in human nature and how to correct it,—an article of great value. Students of psychology will enjoy Prof. Vaught's study of Inventive Genius, and the Psychology of Human Courage. We recommend this publication to our readers.

**Leslie's Weekly** is as good as ever. The current issue contains a fine panoramic view and a ground plan of the marvelous city of Pekin, which cover a four-page supplement. This is really a Chinese-war number, and is bound in a yellow cover. Photographs of the prominent diplomats and missionaries are given, and illustrations of the cruelties practiced by the Chinese.

**Health Culture.**—The development of a tall, thin girl with stooping shoulders, chalky complexion, and awkward carriage into a beautiful, graceful woman, is the subject of a pleasing sketch called *The Ugly Duckling*. Other articles discuss *Curing by Suggestion*, *Hay Fever*, and *Health Influenced by Insulation*. The latter contains much wholesome advice for nervous people.

**Eleanor Kirk's Idea.**—From this month's editorial on Wholeness, we cull the striking phrase: "The kingdom of common sense is the garden which leads to the kingdom of God." Give the Devil His Due is an excellent plea for charity and loving sympathy between mothers and daughters. The tone of this periodical is helpful.

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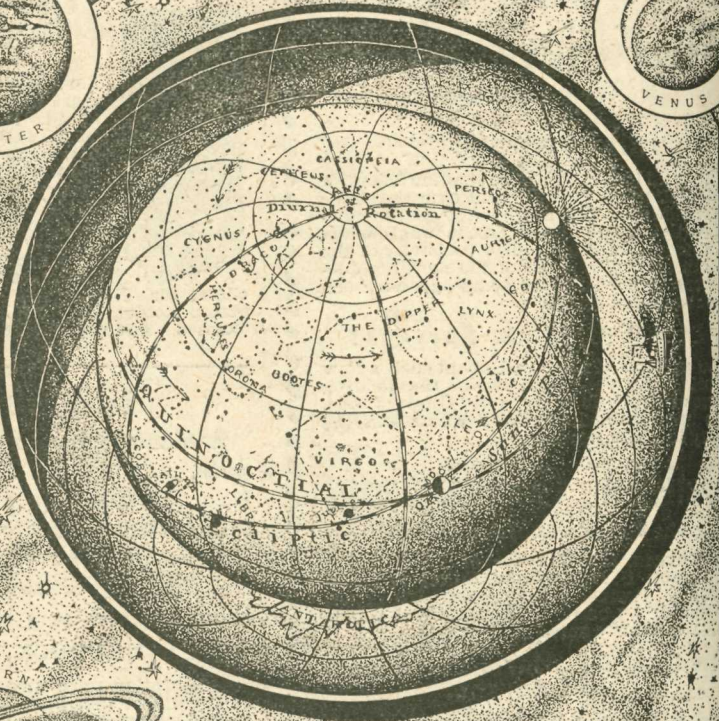
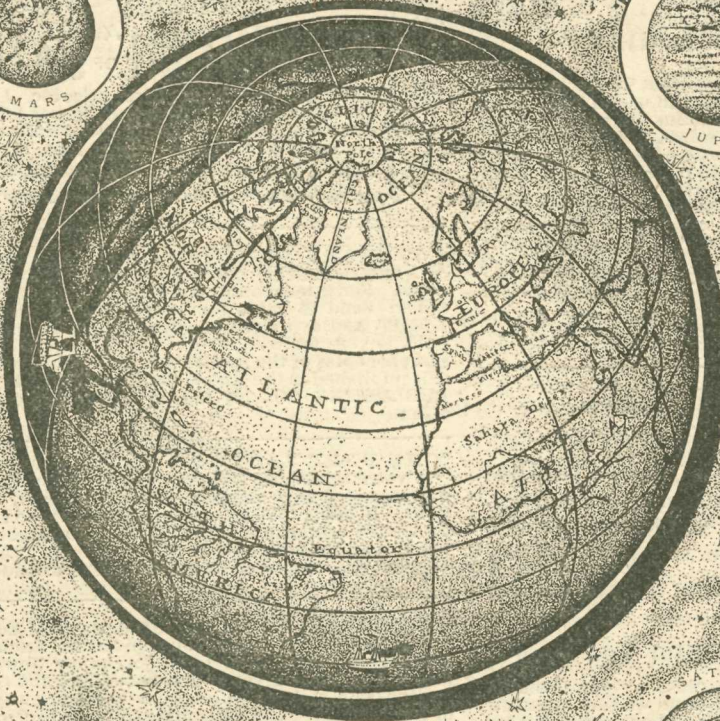
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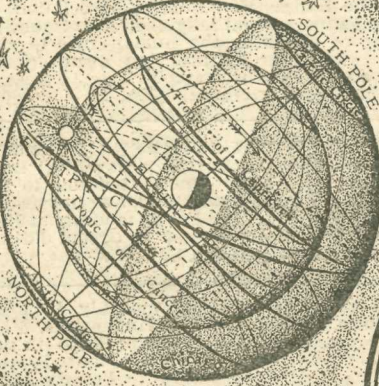
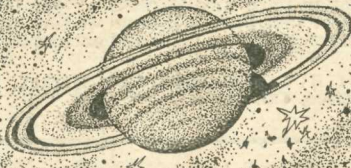
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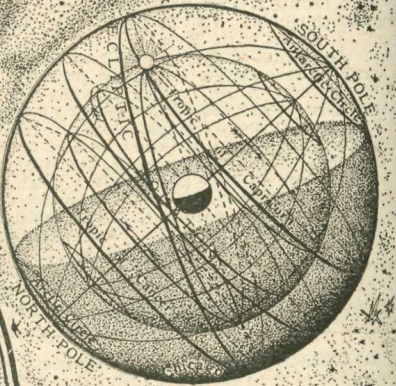


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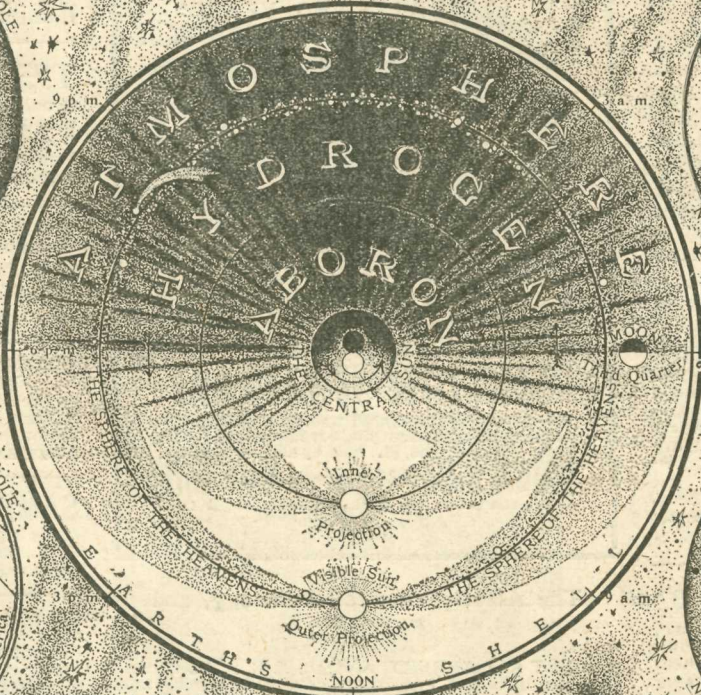
In the Hollow of His Hand.  
The Heavens in the Earth.



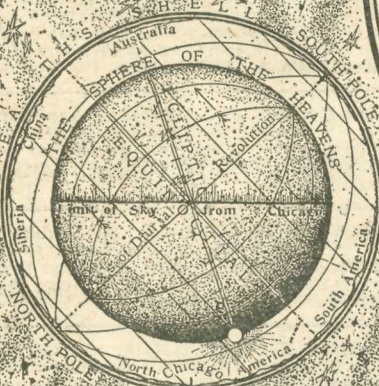
Summer Solstice, June 21.  
Continuous Day at the North Pole, and Long  
Night within the Antarctic Circle.



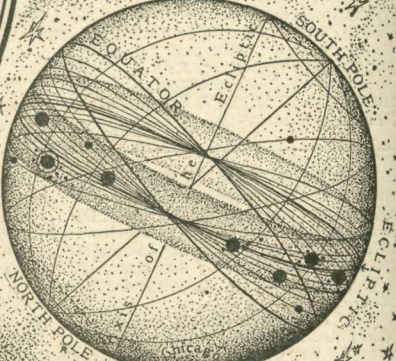
Winter Solstice, Dec. 21.  
Continuous Day at the South Pole, and Long  
Night within the Arctic Circle.



The Cause of Day and Night.



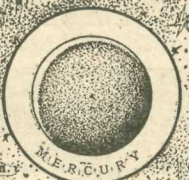
Actual Position of the Universe, and Tilt  
of Poles, From Chicago.



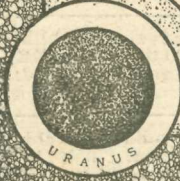
Plumbum: Zodiac and Orbits of Planetary Discs in  
the Earth's Shell.



SECTIONAL VIEW of the Earth's Crust, 100 Miles in thickness, showing the Strata.



View of Metallic Strata or Firmament, showing Mercurial Discs between the Plates.



# The Cellular Cosmogony or Koreshan Astronomy.

SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO.

The Earth is a stationary Concave Cell, about 8,000 miles in diameter, with people, Suns, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.